

Sri-krsna-virahe sri-radhaya maha-mantra-kirtanam

Srila Raghunatha dasa
Gosvami's

explanation of the
Mahamantra

*Sri Harinamartha-ratna-
dipika,*

or

"Illumination on the jewels of
meaning in the Holy Name."

*ekada krsna-virahad dhyayanti priya-sangamam |
mano-baspa-nirasartham jalpatidam muhur muhuh ||
hare krsna hare krsna krsna krsna hare hare |
hare rama hare rama rama rama hare hare ||*

One day, Radha was feeling separation from Krsna and was meditating on the reunion she hoped to have with him. In order to rid herself of the depression she felt in his absence, she began to repeatedly chant his names. *hare krsna hare krsna krsna krsna hare hare, hare rama hare rama rama rama hare hare.*

he hare sva-madhuryena mac-ceto harasi |

O Hare! You steal my mind with your sweetness.

tatra hetur he krsna iti krs-sabdasya sarvarthah nas ca ananda-svarupa iti svarthe nah sac-cid-ananda-svarupaka iti sviyena sarva-dik-paramanandena sarvadhika-paramanandena va pralobhyeti bhavah |

With her next utterance of the name Krsna, she explains how that is possible. The name Krsna comes from the combination of the syllables *krs*, which means everything, and *na*, which means an identity steeped in bliss. Thus Krsna is the form of eternity, knowledge and bliss who attracts and tempts everyone in every direction with the supreme joy of his own being, a joy which is superior to any other.

tatas ca he hare dhairya-lajja-guru-bhayadikam api harasi
||

So, Hari, you take away even my most strongly held character traits, like self-control, shame, and fear of my superiors.

tatas ca he krsna sva-grhebhyo vanam prati mam akarsasi
||

Then, Krsna, you draw us out of our houses and into the forest.

tatas ca he krsna vanam pravistaya me kancukim
sahasaivagatya karsasi ||

Then, when I have entered the woods, you suddenly appear out of nowhere and start pulling on my blouse.

tatas ca he krsna mat-kucau karsasi ||

Then, Krsna, you start touching my breasts.

tatas ca he hare sva-bahu-nibaddham mam puspa-sayyam
prati harasi

Then, O Hari, you wrap me in your arms and lead me off to the bed of flower petals.

*tatas ca he hare tatra nivesitaya me antariyam api baladd
harasi ||*

Then, O Hari, while I am sitting there helplessly, you tear off my skirt as well.

*tatas ca he hare antariya-vasana-harana-misenatma-
viraha-pidam sarvam eva harasi ||*

And so, O Hari, by taking my clothes off my body, you take away all the sufferings accumulated in my soul as a result of my separation from you.

tatas ca he rama svacchandam mayi ramase ||

Then, O Rama, you enjoy with me to your full satisfaction.

*tatas ca he hare yad avasistam kincin me vamyam asit tad
api harasi ||*

By so doing, O Hari, whatever little recalcitrance was left in me, that too was stolen by you.

*tatas ca he rama mam ramayasi svasmin purusayitam api
karosi ||*

And so, O Rama, I become so frenzied with passion that I take the initiative in lovemaking, like a man.

tatas ca he rama ramaniya-cudamane tava navina-vaktra-madhuryam api nihsankam tad atmanam tava ramaniyakam man-nayanabhyam dvabhyam evasvadyate iti bhavah ||

Then, O Rama, you who are the crest-jewel of the charming! Without any interference, I can now relish the beauty of your youthful face, indeed the very beauty of your very soul with both of my eyes.

*tatas ca he rama na kevalam ramana-rupenapi ramana-kartr-ramana-prayojakah |
kintu tad-bhava-rupa rati-murtir iva tvam bhavasiti bhavah ||*

Then, O Rama, not only do you engage me in lovemaking by actively taking the role of a lover, even though this is true. It is as though you were also incarnate in the very act of love itself as its essence.

tatas ca he hare mac-cetana-mrgim api harasi, ananda-murccham prapayasiti bhavah ||

Then, O Hari, you who are like a lion, capture the deer of my mind. In other words, your loving makes me faint.

*yato he hare simha-svarupa tad api rati-karmani prakatita-
maha-pragalbhya iti bhavah ||*

Because you are a lion, O Hari, you have shown such self-confidence, proficiency and boldness in the art of love.

*evambhutena tvaya preyasa viyukta ksanam api kalpa-
kotim iva katham yapayitum prabhavamiti svayam eva
vicaraya iti nama-sodasakasyabhiprayah | tatas ca
namabhis cumbakair iva krsnah krsnaya sahasaivakrsto
milita-paramananda eva | tasyah sva-sakhinam tat-
parivara-vargasya tad-bhava-sadhakanam arvacinanam
api sri-radha-krsnau manasam sampurayatah ||*

Being separated from you, my dearest lover, it seems that even a moment is like a million millennia. How then will I be able to suffer through this age-long separation? Please consider this fact. This is the summary meaning of the sixteen names of the Mahamantra. Having chanted them in this spirit, Krsna is attracted by Radha's chanting of these magnet-like names and he suddenly appears to experience the ecstasy of union. May the Divine Couple, Sri Sri Radha-Krsna fulfill the desires of her sakhis, his cowherd friends, as well as of all those who today are engaged in the practices of devotional service in the hope of one day attaining the same mood of love

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